# التفسير المحرر

## للقرآن الكريم

## سورة الأنعام

إعداد

القسم العلمي بمؤسسة الدرر السنية

تمت مراجعته من

[illegible] [illegible]

[illegible] [illegible]

إشراف الشيخ

علوي بن عبد القادر السقاف

## المجلد الخامس

الدرر السنية

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فهرسة مكتبة الملك فهد الوطنية أثناء النشر
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ردمك: [illegible]
١- القرآن - سورة الأنعام - تفسير أ- العنوان
ديوي [illegible]     [illegible]

رقم الإيداع: [illegible]
ردمك: [illegible]

جميع الحقوق محفوظة

الطبعة الأولى
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الدرر السنية
مؤسسة الدرر السنية - المملكة العربية السعودية
[illegible]
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بسم الله الرحمن الرحيم

# تفسيرُ
# سُورَةِ الأنعامِ

# سورة الأنعام

## أسماء السورة:

سُمِّيت هذه السورة الكريمة سورة الأنعام(١).

عن سعيد بن جبير، عن ابن عباس رضي الله عنهما قال: «إذا سرَّك أن تعلم جهل العرب، فاقرأ ما فوق الثلاثين ومائة في سورة الأنعام: ﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ...﴾ إلى قوله: ﴿قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾»(٢).

## فضائل السورة وخصائصها:

عن ابن عباس رضي الله عنهما قال: «نزلت سورة الأنعام بمكة ليلًا جملة، حولها سبعون ألف ملك، يجأرون حولها بالتسبيح»(٣).

## بيان المكي والمدني:

سورة الأنعام مكية، وقد نقل الإجماع على ذلك بعض المفسرين(٤).

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(١) سُمِّيت سورة الأنعام لما فيها من ذكر الأنعام مثلًا: ﴿وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ﴾ ﴿وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا﴾ ﴿وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا﴾. يُنظر: ((بصائر ذوي التمييز)) للفيروزابادي (١/ ١٨٧).

وقال السيوطي: (وتسمية سورة الأنعام لما ورد فيها من تفصيل أحوالها، وإن كان قد ورد لفظ الأنعام في غيرها إلا أن التفصيل الوارد في قوله تعالى: ﴿وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا﴾ إلى قوله: ﴿أَمْ كُنْتُمْ شُهَدَاءَ﴾ لم يرد في غيرها). ((الإتقان في علوم القرآن)) (١/ ١٩٧).

(٢) أخرجه البخاري (٣٥٢٤).

(٣) أخرجه القاسم بن سلام في ((فضائل القرآن)) (ص ٢٤٠)، وابن الضريس في ((فضائل القرآن)) (١٩٦)، والطبراني (١٢/ ٢١٥) (١٢٩٣٠).

حسنه ابن حجر في ((نتائج الأفكار)) (٣/ ٢٢٩)، وصحح إسناده أحمد شاكر في ((عمدة التفسير)) (١/ ٧٦١).

(٤) ممن نقل الإجماع على مكيتها: ابنُ عطية في ((تفسير ابن عطية)) (٢/ ٢٦٥)، والقرطبي في ((تفسير القرطبي)) (٦/ ٣٨٢)، وابنُ عاشور في ((تفسير ابن عاشور)) (٧/ ١٢١).

## مقاصد السورة:

من أهم مقاصد سورة الأنعام:

١- توحيد الخالق وتعريف الناس بربهم، وتعريفهم به، وإقامة الأدلة على وحدانية الله، وصدق رسوله وعلى اليوم الآخر(١).

٢- مجادلة المشركين وعرض من الشبهات، ومن علقت بالخلق والشرك، ومناقشتهم(٢).

## موضوعات السورة:

من أبرز الموضوعات التي تناولتها سورة الأنعام:

١- بيان أن حق العبادة ليس إلا لله؛ لأنه المتفرد بالربوبية، وإبطال [illegible] الشرك الذي من الأصنام والجن، ببيان أن المعبود الحق خالق العالم، وخالق الإنسان، [illegible] خلقه وتدبيره بحكمته تعالى وعلمه، وتنزيه الله تعالى عن الولد والصاحبة.

٢- موعظة المعرضين عن آيات القرآن، والمكذبين بالدين الحق، وتهديدهم بأن يحل بهم ما حل بالقرون المكذبين من قبلهم والكافرين بنعم الله تعالى، وأنهم لا يضرون بالإنكار إلا أنفسهم، ووعيدهم بما سيلقون عند نزع أرواحهم، ثم عند البعث.

٣- تسلية النبي [illegible] على النبي صلى الله عليه وسلم من [illegible] ظهور [illegible] وبيان [illegible] الآيات [illegible] منهم

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* وقال ابن عبد البر: [illegible] سورة الأنعام مكية، إلا قوله: ﴿قل تعالوا أتل ما حرم ربكم عليكم...﴾ الآيات الثلاث. «التمهيد» ([illegible]).
وعن [illegible] يُنظر: [illegible] (٣/ ٤٧).

(١) يُنظر: «في ظلال القرآن» لسيد قطب (٢/ ١٠١٥-١٠١٦)، «التفسير الوسيط» للطنطاوي (٥/ ٢٣).

(٢) يُنظر: «تفسير القرطبي» (٦/ ٣٨٣)، «تفسير ابن عاشور» (٧/ ١٢٥).

لاتهام الرسول صلى الله عليه وسلم، وبيان شفقة النبي، وإثبات صدق القرآن بأن أهل الكتاب يعرفون أنه الحق.

٤- ساقت السورة عددًا من الأدلة والبراهين على وحدانية الله، وقدرته، وأنه وحده المستحق للعبادة.

٥- الإنكار على المشركين تكذيبهم بالبعث، واستبعاد أنه واقع، وأنهم سيشهدون بعد الممات، ويتبرأ منهم آلهتهم التي عبدوها، ويشهدون على ذلك، كما أنها لا تغني عنهم شيئًا في الشدة والنكبة، فإنهم لا يدعون إلا الله عند الكرب.

٦- في السورة تسلية للنبي محمد صلى الله عليه وسلم، وتثبيت لقلبه، ودعوته للصبر على تحمل أعباء الرسالة دون ملل ولا كلل، وإرشاده إلى الاقتداء بمن سبقه من الرسل الذين صبروا على تكذيب أقوامهم.

٧- بيان حكمة إرسال الله الرسل، وأنها الإنذار والتبشير، وبيان وظيفة الرسل إعجاز الناس بما يطلبون عمله من التحديات.

٨- بيان اختصاص الحق تعالى بالعلم الغيبي وغيره، وخفائه على المخلوقين.

٩- بينت السورة أن الذين يستجيبون لدعوة الحق، هم الذين يسمعون ويعقلون بقلوبهم حقًا، أما من ماتت قلوبهم فهم لا ينتفعون بمواعظ، ولا يهتدون هداية، وسيرجعون إلى الله ويجازيهم على كفرهم وأعمالهم المنكرة.

١٠- بيان أن تفاضل الناس بالتقوى والانتساب إلى دين الله، وإبطال ما شرعه أهل الشرك من شرائع الضلال.

١١- النهي عن مجالسة الخائضين في آيات الله ومؤانستهم

١٢- الأمر بالإعراض عن المشركين، والنهي عن سب الأصنام وآلهتها.

١٣- بيانُ أنَّ التقوى الحقَّ ليست شهوةَ حرمانِ النفسِ من الطيباتِ، بل هي حرمانُ النفسِ من الشهواتِ التي تحولُ بين النفسِ وبين الكمالِ والتقوى.

١٤- ضربُ المثلِ للنبيِّ صلَّى اللهُ عليه وسلَّم مع قومِه بمثلِ إبراهيمَ عليه السلامُ مع أبيه وقومِه، وكذلك الأنبياءُ والرسلُ على تلك المثلِ، من تقدَّم منهم ومن تأخَّر.

١٥- الحثُّ على الأخذِ بما أنزلَ اللهُ من القرآنِ حُجَّةً لهم، كما أنزلَ الآياتِ على موسى، وبيانُ معاملةِ اللهِ عزَّ وجلَّ الأممَ الظالمةَ.

١٦- بيانُ فضيلةِ القرآنِ ودينِ الإسلامِ وما منحَ اللهُ لأهلِه من مضاعفةِ الحسناتِ.

١٧- تحقُّقُ ذلك الوعيدِ للمشركين، وتكرمةُ المؤمنين بإحاطةِ نعمٍ انهالت عليهم بمخلوقاتِ الربِّ في آخرِ عهدِ النبيِّ.

١٨- ذكرُ أحوالِ العربِ في الجاهليةِ، مع بيانِ ما كانوا عليه من ضلالةٍ، وسورةُ الأنعامِ لم ينسخْ منها القرآنُ شيئًا.

١٩- في السورةِ تفصيلُ تشريعاتِ الطعامِ الإسلاميةِ، ومخالفاتِ أهلِ الكتابِ والأوثانِ والمجوسِ.

٢٠- ذكرَ اللهُ تعالى في السورةِ بهيمةَ الأنعامِ، وتفاوتَ درجاتِهم وعلمِهم الشريعةَ التي شرعها لعبادِه التي تستقيمُ بها أمورُ حياتِهم ومعاشِهم.

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## الآيات (١ - ٣)

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ① هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ② وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ③﴾

### غريب الكلمات:

﴿بِرَبِّهِمْ يَعْدِلُونَ﴾: أي: يجعلون له عديلًا من المخلوقات، ويسوُّون الأوثان به، وقيل: يعدلون بأفعاله عنه، وينسبونها إلى غيره، وقيل: يعدلون بعبادتهم عنه تعالى، والعدل: هنا يقتضي معنى التسوية، وأصل (عدل): يدلُّ على استواء[1].

﴿قَضَى﴾: القضاء: إحكام الشيء، أو فصل الأمر، قولًا كان ذلك أو فعلًا، ويُعبَّر عنه بالموت، ويطلق على الأجل، وعلى الفصل في الخصومة أيضًا، وأصل (قضى): يدلُّ على إحكام أمرٍ وإتقانه، وإنفاذه لجهته[2].

﴿أَجَلًا﴾: الأجل: غاية الوقت، سواء في محلِّ الدَّين، أو العمر، والمدة المضروبة للشيء، ويقال للمدة المضروبة لحياة الإنسان: أجل، ويُعبَّر به عن حتم الإنسان، فيقال: دنا أجله، وهو عبارة عن دنوِّ الموت، واستيفاء الأجل، أي: مدة الحياة[3].

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[1] يُنظر: ((مقاييس اللغة)) لابن فارس (4/246)، ((المفردات)) للراغب (ص: 551، 552)، ((تذكرة الأريب)) لابن الجوزي (ص: 172، 200)، ((الكليات)) للكفوي (ص: 653).

[2] يُنظر: ((مقاييس اللغة)) لابن فارس (5/99)، ((المفردات)) للراغب (ص: 674-675)، ((الكليات)) للكفوي (ص: 703).

[3] يُنظر: ((غريب القرآن)) لابن قتيبة (ص: 150)، ((مقاييس اللغة)) لابن فارس (1/64)، ((المفردات)) للراغب (ص: 65)، ((تذكرة الأريب)) لابن الجوزي (ص: 147)، ((التبيان)) لابن الهائم (ص: 168)، ((الكليات)) للكفوي (ص: 40).

﴿تَمْتَرُونَ﴾: تَشُكُّونَ، أو تَجحَدونَ، أو تَرتابونَ، مِن المِرْيَةِ: وهي الشَّكُّ، وقيل: هي المِرْيَةُ في الأمْرِ، وهو أخَصُّ مِن الشَّكِّ(١).

### المعنى الإجماليُّ:

يُخبِرُ تعالى أنَّ الحمدَ الكامِلَ المُستَحَقَّ هو لله وَحْدَه؛ فهو الذي خلَق السَّمواتِ والأرضَ، وجعَل الظُّلُماتِ والنُّورَ، ومع ذلك كلِّه فإنَّ الكفَّارَ جعَلوا لربِّهم سِواه، وجعَلوا معه شريكًا يُساوونَه به.

ثمَّ أخبَرَ تعالى أنَّه هو الذي خلَق جميعَ البَشَرِ مِن طينٍ، وذلك بخَلْقِ أبيهم آدَمَ منه، ثم حدَّ لهم أجَلًا لِبَقائِهم في الدُّنيا، وحدَّ كذلك وقتًا لنِهايةِ الحياةِ الدُّنيا تزولُ فيه، لا يَعلَمُه غيرُه، ثمَّ يكونُ بعدَه البَعثُ والانتقالُ للجزاءِ والحسابِ في الحياةِ بحسَبِ أعمالِهم، ومع هذا البيانِ فإنَّهم يشُكُّونَ في أمرِ البَعثِ والنُّشورِ.

ثمَّ بيَّنَ اللهُ تعالى أنَّه هو المعبودُ في السَّمواتِ والأرضِ، يعلَمُ ما يُسِرُّه الخَلقُ وما يُظهِرونَه، ويَطَّلِعُ على ما يكسِبونَه خيرًا كان أو شرًّا، ويُحصيه، ويُجازيهم عليه.

### تفسيرُ الآياتِ:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ①﴾

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ﴾

أي: جميعُ المحامِدِ يستحِقُّها اللهُ تعالى وحْدَه، الذي أوجَدَ بعظيمِ قُدرتِه السَّمواتِ والأرضَ. وفي ضِمنِ ذلك تعليمٌ مِن الله تعالى لعبادِه أنْ يَحمَدوه ويُفرِدوه بالحمدِ(٢).

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(١) يُنظر: ((غريب القرآن)) للسجستاني (ص: ٤٣١)، ((المفردات)) للراغب (ص: ٧٦٦)، ((تذكرة الأريب)) لابن الجوزي (ص: ٩٣)، ((التبيان)) لابن الهائم (ص: ١٩٧).

(٢) يُنظر: ((تفسير ابن جرير)) (٩/ ١٤٤)، ((تفسير ابن عثيمين - سورة الأنعام)) (ص: ١٠-١٥).

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## الفوائد الدعوية

في قوله تعالى: ﴿الحمد لله الذي أنزل على عبده الكتاب﴾ [illegible]

[illegible]

[illegible] ﴿[illegible]﴾ [illegible]

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[illegible] الأعمال [illegible]

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## [illegible]

[illegible] ﴿الحمد لله الذي [illegible]

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[illegible] ﴿الحمد لله﴾ [illegible] ﴿الحمد لله﴾ [illegible]

[illegible] قوله ﴿الحمد لله﴾ [illegible]

٢- قوله ﴿[illegible]﴾

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قوله ﴿[illegible]﴾

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(١) انظر: [illegible]

(٢) انظر: [illegible]

(٣) انظر: [illegible]

(٤) انظر: [illegible]

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[illegible]

## مشكل الإعراب

قوله ﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ﴾

﴿كم﴾ [illegible]

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

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[illegible]

ظاهر [illegible] الآية [illegible] عن التأمل في الدلائل [illegible] في [illegible]
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[illegible]

﴿ [illegible] ﴾

[illegible]

﴿ [illegible] ﴾

[illegible]

[illegible]

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(١) يُنظر: [illegible]
(٢) يُنظر: [illegible]
(٣) يُنظر: [illegible]
(٤) يُنظر: [illegible]
(٥) [illegible]
(٦) يُنظر: [illegible]

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[illegible] [البقرة: [illegible]]

وقال سبحانه: ﴿[illegible]﴾ [illegible]

[illegible]

وقال [illegible]: ﴿[illegible]﴾ [illegible]

﴿[illegible]﴾

أي: [illegible]

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﴿[illegible]﴾

أي: [illegible]

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[1] [illegible]

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[illegible] على [illegible] على الأول [illegible]

٢- [illegible]

[illegible]

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(١) انظر: [illegible]

(٢) انظر: [illegible]

(٣) انظر: [illegible]

(٤) انظر: [illegible]

(٥) انظر: [illegible]

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## تفسير الآيات

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﴿ [illegible] ﴾

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﴿ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾ ﴾

﴿ وَكُلُّ شَيْءٍ فَعَلُوهُ ﴾

[illegible]

[illegible]

﴿ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴾

[illegible]

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[illegible]

[illegible] قال تعالى: ﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝ مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ﴾ [الحجر: ٦-٨]

﴿[illegible]﴾

﴿[illegible]﴾

[illegible]

﴿[illegible]﴾

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﴿قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ⑪﴾

[illegible]

[illegible]

﴿قُلْ سِيرُوا فِي الْأَرْضِ﴾

[illegible]

﴿ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾

[illegible]

[illegible]

## الفوائد التربوية:

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قوله ﴿ [illegible] ﴾ [illegible]

[illegible] قوله ﴿ [illegible] ﴾

قوله ﴿ [illegible] ﴾ [illegible] ﴿ [illegible] ﴾ [illegible]
[illegible] ﴿ [illegible] ﴾ [illegible]

[illegible] قوله ﴿ [illegible] ﴾ [illegible]
[illegible] ﴿ [illegible] ﴾ [illegible]
﴿ [illegible] ﴾ [illegible]
[illegible]

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(١) [illegible]

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(٣) [illegible]

(٤) [illegible]

## الآيتان (١٢-١٣)

﴿ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝١٢ ۞ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝١٣ ﴾

### غريب الكلمات:

﴿وَسَكَنَ﴾ أي: [illegible] [illegible] [illegible] [illegible] الاضطراب، وأصل (سكن) يدل على خلاف الاضطراب والحركة[1].

### مشكل الإعراب:

قوله: ﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾

﴿الَّذِينَ﴾ [illegible] [illegible] [illegible] [illegible] ﴿فَهُمْ﴾ [illegible] [illegible] ﴿لَا يُؤْمِنُونَ﴾ [illegible] [illegible] [illegible] [illegible] [illegible] ﴿فَهُمْ﴾ [illegible] ﴿الَّذِينَ﴾ من معنى الشرط [illegible] ﴿الَّذِينَ﴾ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] غير ذلك[2].

### المعنى الإجمالي:

يأمر الله تعالى نبيه محمدًا صلى الله عليه وسلم أن يقول سؤالًا للمكذبين [illegible] [illegible] [illegible] جميع ما في السماوات والأرض؟ ثم [illegible] أن يجيب [illegible] [illegible] [illegible] [illegible] ذلك [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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[1] [illegible]

[2] [illegible]

[illegible]

[illegible]

## تفسير الآيتين:

﴿ قُل لِّمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ قُل لِّلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴾

﴿ قُل لِّمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ ﴾

أي: قل يا محمد لهؤلاء المشركين: لمن ملك جميع ما في السماوات وجميع ما في الأرض؟[1]

ثم أمر الله تعالى نبيه صلى الله عليه وسلم [illegible] عن هذا السؤال فقال:

﴿ قُل لِّلَّهِ ﴾

أي: قل يا محمد: [illegible]

﴿ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ﴾

أي: [illegible]

عن أبي هريرة رضي الله عنه [illegible] صلى الله عليه وسلم [illegible]

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(1) [illegible]

(2) انظر: [illegible]

(3) انظر: [illegible]

(4) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] الأمر الذي [illegible]

في الدنيا والآخرة[1]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

﴿[illegible]﴾

[illegible]

﴿إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

[illegible]

الشواهد القرآنية:

قوله تعالى: ﴿قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ [illegible]

[illegible]

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(١) ينظر: [illegible]

(٢) ينظر: [illegible]

(٣) ينظر: [illegible]

(٤) ينظر: [illegible]

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[illegible] والتابعين.

[illegible]

[illegible] جامع يكفل [illegible]

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(١) انظر [illegible]

(٢) انظر [illegible]

[illegible]

[illegible]

## غريب الكلمات

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﴿ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴾

[illegible]

[illegible]

﴿ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴾

[illegible]

﴿ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴾

﴿ لَهُمْ مَا يَشَاءُونَ فِيهَا ﴾

[illegible]

﴿ وَلَدَيْنَا مَزِيدٌ ﴾

[illegible]

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قوله [illegible]

قوله [illegible]

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قوله [illegible]

قوله [illegible]

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## تفسير القرآن

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وقال تعالى: ﴿قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [الأحزاب: ١٧].

وعن أبي سعيد الخدري رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا رفع رأسه من الركوع قال: «اللهم ربنا لك الحمد ملء السماوات والأرض، وملء ما شئت من شيء بعد، أهل الثناء والمجد، أحق ما قال العبد، وكلنا لك عبد، اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد»(١).

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال له: «[illegible] واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك»(٢).

﴿[illegible] الْعَزِيزِ الْوَهَّابِ ۝﴾

[illegible]:

[illegible]

﴿[illegible]﴾

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(٢) [illegible]

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[illegible]

من الشرك بما تعلمون من حالي؟ فالله شهيد بيني وبينكم [illegible] [illegible]

[illegible]

﴿وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ﴾

أي: وأوحى الله إليَّ هذا القرآن الكريم [illegible] أن أنذركم به من العذاب... [illegible] كل من بلغه القرآن

[illegible] صلى الله عليه وسلم [illegible]

[illegible]

﴿أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ﴾

أي: هل تشهدون يا أيها المشركون أن مع الله تعالى معبودات أخرى [illegible] تستحق العبادة[٣]

﴿قُل لَّا أَشْهَدُ﴾

أي: لا أشهد [illegible] الآلهة الأخرى [illegible] لا أشهد معكم على ذلك

﴿قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ﴾

أي: قل إنما هو معبود واحد [illegible] لا شريك له[٤]

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[١] [illegible]

[٢] [illegible]

[٣] [illegible]

[٤] [illegible]

[٥] [illegible]

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قوله: ﴿ويوم نحشرهم جميعا﴾

[illegible]

## [illegible]

[illegible] صلى الله عليه وسلم [illegible]

[illegible] ممن افترى على الله كذبا [illegible]

[illegible] إنه لا يفلح الظالمون [illegible]

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## المعنى الإجمالي

يخبر تعالى أن من المشركين من يستمع القرآن من النبي محمد صلى الله عليه وسلم، لكن لا ينتفع به؛ لأن الله تعالى جعل على قلوبهم أكنة فلا يفقهونه، وجعل في آذانهم صممًا عن السماع النافع؛ وذلك بسبب عنادهم [illegible] حتى إذا حضروا إلى النبي صلى الله عليه وسلم أتوه يخاصمونه في الحق بالباطل ويقولون: ما هذا الذي تتلوه إلا أخبار من كتب السابقين.

وهؤلاء المشركون ينهون الناس عن اتباع الحق، ويبتعدون عنه بأنفسهم، وما يهلكون إلا أنفسهم بصنيعهم، وإعراضهم عن الحق، ولا يشعرون بذلك.

## تفسير الآية:

﴿وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِن يَرَوْا كُلَّ آيَةٍ لَّا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾﴾

### مناسبة الآية لما قبلها

لما بيَّن [illegible] سبحانه فقال:

﴿وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ﴾

أي: ومن هؤلاء المشركين من يستمع القرآن منك يا محمد.

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تفسير الآيات:

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قال تعالى مخبرا عن موسى عليه السلام أنه قال لفرعون ﴿لقد علمت ما أنزل هؤلاء إلا رب السماوات والأرض بصائر﴾ [الإسراء: ١٠٢].

وقال الله تعالى مخبرا عن فرعون وقومه: ﴿وجحدوا بها واستيقنتها أنفسهم ظلما وعلوا﴾ [النمل: ١٤].

ومنهم من لا يؤمن به﴾

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الأرض أو سلمًا في السماء فتأتيهم بآية ولو شاء الله لجمعهم على الهدى فلا تكونن من الجاهلين﴾

قوله: ﴿وإن كان كبر عليك إعراضهم﴾ [illegible]

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قوله: ﴿فتأتيهم بآية﴾ [illegible]

قوله: ﴿نفقًا في الأرض﴾ [illegible]

قوله: ﴿فلا تكونن من الجاهلين﴾ [illegible]

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قال تعالى: ﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ﴾ [الإسراء: [illegible]]

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ۝﴾

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[illegible] أن يكون الحمد لله [illegible] من [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] أن يكون [illegible] [illegible] أن يكون [illegible]

[illegible] لله تعالى [illegible] كل [illegible] مستعملا في [illegible] [illegible] لله تعالى

[illegible] [illegible] في [illegible] الأشياء التي [illegible] عليهم [illegible]

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أي: قل يا محمد لهؤلاء المشركين [illegible]

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﴿[illegible] يأتيكم به﴾

أي: هل [illegible]

[illegible]

﴿انظر كيف نصرف الآيات﴾

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﴿انظر كيف نصرف الآيات﴾

أي: [illegible]

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## مشكل الإعراب

قوله تعالى: ﴿ولا تطرد الذين يدعون ربهم بالغداة والعشي يريدون وجهه ما عليك من حسابهم من شيء وما من حسابك عليهم من شيء فتطردهم فتكون من الظالمين﴾

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### ٣. قوله تعالى ﴿ولتستبين سبيل المجرمين﴾

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### المعجزة الإحصائية:

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[illegible] قال تعالى

﴿[illegible]﴾

[illegible] من جميع الآفات [illegible]

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عن أبي [illegible] رضي الله عنه [illegible] رسول الله صلى الله عليه وسلم [illegible]

﴿[illegible] عليم خبير﴾

قالت الأعراب [illegible]

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﴿[illegible] غفور رحيم﴾

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غريب الكلمات:

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المعنى الإجمالي:

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### تفسير الآية:

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### مناسبة الآية لما قبلها

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مناسبة الآية لما قبلها

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﴿وَإِنِّي جَارٌ لَكُمْ﴾

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## بلاغة الآيات

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[illegible] من الله [illegible]
[illegible] صلى الله عليه وسلم"

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غريب الألفاظ:

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## تفسير الآيات

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## مناسبة الآية لما قبلها

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﴿وعنده مفاتح الغيب لا يعلمها إلا هو﴾

[illegible]

[illegible] ﴿وما كان الله ليطلعكم على الغيب ولكن الله يجتبي من رسله من يشاء﴾ [آل عمران: ١٧٩]

[illegible] ﴿عالم الغيب فلا يظهر على غيبه أحدا إلا من ارتضى من رسول﴾ [الجن: ٢٦-٢٧]

[illegible] ﴿إن الله عنده علم الساعة وينزل الغيث ويعلم ما في الأرحام [illegible] إن الله عليم خبير﴾ [لقمان: ٣٤]

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[illegible] الله تعالى [illegible]
[illegible] المحفوظ [illegible]
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مناسبة الآية لما قبلها:

لما ذكر الله تعالى في الآية السابقة [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible](1)، فقال تعالى:

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

أي: والله تعالى هو [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

﴿وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً﴾

أي: [illegible] [illegible] عليكم حفظة من الملائكة؛ يحفظونكم، ويحفظون عليكم أعمالكم ويحصونها(2).

كما قال سبحانه: ﴿لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾ [الرعد: 11].

وقال سبحانه: ﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ * كِرَامًا كَاتِبِينَ * يَعْلَمُونَ مَا تَفْعَلُونَ﴾ [الانفطار: 10 - 12].

﴿حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾

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﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ﴾

﴿إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾

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قوله: (وهو الشرع المنافس) [illegible]

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غريب الكلمات

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تفسير الآيات:

﴿قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾﴾

مناسبة الآية لما قبلها:

[illegible]

﴿قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ﴾

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وذلك تفخيمًا في الجزاء[illegible]

٤- قوله: ﴿وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ﴾

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[illegible] ﴿عَلَيْكُم﴾ [illegible]

٥- قوله: ﴿لِكُلِّ نَبَإٍ مُّسْتَقَرٌّ﴾ [illegible] ﴿وَسَوْفَ تَعْلَمُونَ﴾ [illegible] ﴿لِكُلِّ نَبَإٍ مُّسْتَقَرٌّ﴾[illegible]

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[illegible] قال تعالى: ﴿إن الذين كفروا وماتوا وهم كفار فلن يقبل من أحدهم ملء الأرض ذهبا ولو افتدى به أولئك لهم عذاب أليم وما لهم من ناصرين﴾ آل عمران: ٩١

[illegible]

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## الشبهة المردودة:

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تعالى [illegible]

[illegible]

هو سبحانه الذي خلق السموات والأرض بالحق [illegible] يقول الله: ﴿كن﴾ فيكون [illegible] سبحانه في يوم القيامة [illegible] عالم الغيب والشهادة [illegible] عليه شيء، وهو الحكيم الخبير

### تفسير الآيات:

﴿قُلۡ أَنَدۡعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعۡقَابِنَا بَعۡدَ إِذۡ هَدَىٰنَا ٱللَّهُ كَٱلَّذِي ٱسۡتَهۡوَتۡهُ ٱلشَّيَٰطِينُ فِي ٱلۡأَرۡضِ حَيۡرَانَ لَهُۥٓ أَصۡحَٰبٞ يَدۡعُونَهُۥٓ إِلَى ٱلۡهُدَى ٱئۡتِنَاۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۖ وَأُمِرۡنَا لِنُسۡلِمَ لِرَبِّ ٱلۡعَٰلَمِينَ ٧١﴾

﴿قُلۡ أَنَدۡعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا﴾

أي: قل يا محمد لهؤلاء المشركين: أنعبد من دون الله[1] [illegible]

[illegible]

﴿وَنُرَدُّ عَلَىٰٓ أَعۡقَابِنَا﴾

أي: [illegible]

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﴿ [illegible] ﴾

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﴿وهو الحكيم الخبير﴾

[illegible]

## الفوائد التربوية

قال تعالى: ﴿قل إن هدى الله هو الهدى﴾ [illegible]

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٢- قوله: ﴿[illegible]
عالم الغيب والشهادة وهو الحكيم الخبير﴾

قرئ: ﴿[illegible]﴾

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١- انظر: [illegible]

٢- انظر: [illegible]

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٤- انظر: [illegible]

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### تفسير الآيات

﴿ وإذ قال إبراهيم لأبيه آزر أتتخذ أصناما آلهة إني أراك وقومك في ضلال مبين ⑦٤ ﴾

### مناسبة الآية لما قبلها

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﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

[illegible]

﴿وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩)﴾

[illegible]

[illegible]

﴿وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ﴾

[illegible]

﴿حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

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[illegible]

﴿ فلما رأى الشمس بازغة قال هذا ربي هذا أكبر فلما أفلت قال يا قوم إني بريء مما تشركون (٧٨) ﴾

﴿ فلما رأى الشمس بازغة قال هذا ربي هذا أكبر ﴾

[illegible]

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﴿ فلما أفلت قال يا قوم إني بريء مما تشركون ﴾

[illegible]

﴿ إني وجهت وجهي للذي فطر السموات والأرض حنيفا وما أنا من المشركين (٧٩) ﴾

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قال تعالى ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤]

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### غريب الكلمات

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قال الله تعالى مبينًا [illegible] من الفريقين

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ⓼⓶﴾

أي: الذين [illegible] ولم يخلطوا إيمانهم بشرك هم الآمنون من المخاوف في الدارين، المهتدون [illegible]

عن عبد الله بن مسعود رضي الله عنه قال: لما نزلت هذه الآية ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ﴾ شق ذلك على أصحاب النبي صلى الله عليه وسلم وقالوا: أينا لم يظلم نفسه؟ فقال رسول الله صلى الله عليه وسلم: ليس كما تظنون إنما هو كما قال لقمان لابنه ﴿يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾(٢)

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ⓼⓷﴾

مسائل الآيتين [illegible]

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قوله ﴿[illegible]﴾

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قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

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عليه السلام)

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قوله ﴿[illegible]﴾ [illegible]
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قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

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قوله ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

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[illegible]

يحتمل أن يكون الخطاب في قوله: ﴿إِنَّكَ﴾ للرسول صلى الله عليه وسلم، ويحتمل أن يكون المراد به إبراهيم عليه الصلاة [illegible] ويكون من تمام الخطاب، ويكون الخروج من نص التنزيل إلى نص الخطاب على سبيل التشريف بالخطاب

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(١) انظر: التفسير الكبير [illegible]

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﴿وَالْحُكْمَ﴾: أي الفهم بالكتاب ومعرفة ما فيه من الأحكام، [illegible] حكما [illegible] وهو الفصل بين الحق [illegible] الفصل [illegible] لأنه يمنع صاحبه من الجهل [illegible] الأحكام [illegible]

﴿[illegible]﴾: أي [illegible] [illegible]

## المعنى الإجمالي:

[illegible] إبراهيم إسحاق [illegible] من ذريته داود وسليمان وأيوب ويوسف وموسى وهارون عليهم السلام، وكما جزى الله هؤلاء الرسل [illegible]

وهدى سبحانه وتعالى زكريا ويحيى وعيسى وإلياس، وكل منهم من الصالحين، وهدى إسماعيل واليسع ويونس ولوطا، وكلا فضلهم الله على العالمين.

[illegible] الله [illegible] واجتباهم [illegible] إلى صراط مستقيم.

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[illegible] صلى الله عليه وسلم [illegible]

## تفسير الآيات

﴿ ووهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا من قبل ومن ذريته داود وسليمان وأيوب ويوسف وموسى وهارون وكذلك نجزي المحسنين (84) ﴾

### مناسبة الآية لما قبلها

لما ذكر الله تعالى [illegible] إبراهيم عليه السلام [illegible]

﴿ ووهبنا له إسحاق ويعقوب كلا هدينا ﴾

[1] [illegible]

[illegible]

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وقال سبحانه: ﴿واذكر عبادنا إبراهيم وإسحاق ويعقوب أولي الأيدي والأبصار ۝ إنا أخلصناهم بخالصة ذكرى الدار ۝ وإنهم عندنا لمن المصطفين الأخيار﴾ (ص ٤٥-٤٧).

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التكرير سبب [illegible] في قوله ﴿أرأيت﴾ [illegible]
[illegible] في الأحكام

قوله: ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible] موضعه

قوله: ﴿أرأيت [illegible]﴾ [illegible]

قوله: ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible] ﴿أرأيت [illegible]﴾

[illegible] ﴿أرأيت﴾ [illegible] التكرير في الأحكام [illegible]

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[1] ينظر: [illegible]
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[5] ينظر: [illegible]
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وقيل: كما تقدم في سورة الأنعام قوله: ﴿بعد الذكرى﴾ [illegible]
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(1) [illegible]
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[illegible] ولم يقع اسم الإيمان على شيء من العبادات الظاهرة إلا
على الصلاة، كما قال تعالى: ﴿وما كان الله ليضيع إيمانكم﴾ [البقرة:
١٤٣] أي صلاتكم. ولم يقع اسم الكفر على شيء من المعاصي إلا على
ترك الصلاة، فلما اختصت الصلاة [illegible]
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مسائل الإعراب:

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المسائل البلاغية:

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مناسبة الآيات لما قبلها

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﴿وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعۡلَمُ بِمَا تَعۡمَلُونَ﴾

أي: [illegible]

[illegible]

قال سبحانه: ﴿وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمۡ [illegible]

﴿ٱللَّهُ يَحۡكُمُ بَيۡنَكُمۡ﴾

أي: [illegible]

[illegible]

[illegible] ﴿وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ تَعۡرِفُ فِي [illegible]

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### الفوائد التربوية

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## تفسير الآيات

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## ﴿الشمس والقمر بحسبان﴾

أي: [illegible] بحساب [illegible] ولا [illegible] مصالح الخلق التي [illegible] من الأزمنة والأوقات [illegible] المعاملات [illegible] ذلك.

كما قال تعالى: ﴿هو الذي جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد السنين والحساب ما خلق الله ذلك إلا بالحق يفصل الآيات لقوم يعلمون﴾ [يونس: ٥].

## ﴿والنجم والشجر يسجدان﴾

أي: [illegible]

كما قال سبحانه: ﴿وآية لهم الليل نسلخ منه النهار فإذا هم مظلمون ■ والشمس تجري لمستقر لها ذلك تقدير العزيز العليم﴾ [يس: ٣٧-٣٨].

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[illegible]

[illegible] ﴿[illegible]﴾ [illegible]
[illegible]

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾

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[illegible]

في قوله تعالى ﴿[illegible]﴾ [illegible]

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### الفوائد التربوية

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[illegible] ﴿انطلقوا إلى ما كنتم به تكذبون﴾ [illegible]

[illegible] ﴿كل في فلك يسبحون﴾ [illegible]

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قوله تعالى: ﴿[illegible]﴾

﴿[illegible]﴾ [illegible] ﴿[illegible]﴾
[illegible] ﴿[illegible]﴾
﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

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﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠) ﴾

مناسبة الآية لما قبلها

[illegible]

[illegible]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ﴾

[illegible]

﴿ لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ﴾

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﴿ لَا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ﴾

[illegible]

﴿ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴾

[illegible]

## الفوائد التربوية

[illegible]

## الفوائد العلمية واللطائف

[illegible]

[illegible] ﴿ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ ﴾ [illegible]

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هذا وغيره كثير؟

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﴿ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ﴾

[illegible]

[illegible]

﴿ وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ﴾

[illegible]

[illegible] ﴿ وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ ﴾ [illegible]

﴿ وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾ ﴾

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﴿ [illegible] ﴾

[illegible] لا إله إلا [illegible]

﴿ [illegible] ﴾

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في قوله تعالى ﴿ [illegible] ﴾ ثلاثة أقوال

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﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَٰهَ إِلَّا هُوَ﴾

[illegible]

﴿وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

[illegible]

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ (107)﴾

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا﴾

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## الفوائد التربوية

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٢- قوله: ﴿[illegible]﴾ [illegible]

[illegible] قوله ﴿[illegible]﴾ [illegible]

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(١) انظر: [illegible]

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## الآيات [illegible]

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### غريب الكلمات

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﴿[illegible]﴾ [illegible] في الأمر من شيء

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قوله تعالى: ﴿[illegible]﴾

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أشنع من ذلك

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[illegible] صلى الله عليه وسلم [illegible]

﴿[illegible]﴾

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## الفوائد التربوية

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صلى الله عليه وسلم [illegible]

صحيح الرسل [illegible] فقال تعالى:

﴿ ثم جعلناك على شريعة من الأمر [illegible] ﴾

أي: [illegible] من أمر الدين [illegible]

كما قال تعالى: ﴿ ما يقال لك إلا ما قد قيل للرسل من قبلك إن ربك لذو مغفرة وذو عقاب أليم ﴾ [فصلت: ٤٣].

وقال سبحانه: ﴿ ولقد كذبت رسل من قبلك فصبروا على ما كذبوا وأوذوا حتى أتاهم نصرنا ﴾ [الأنعام: ٣٤].

وقال عز وجل: ﴿ وكذلك جعلنا لكل نبي عدوا من المجرمين وكفى بربك هاديا ونصيرا ﴾ [الفرقان: ٣١].

وفي [illegible] عن عائشة رضي الله عنها [illegible] (١) [illegible] فقال له ورقة

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(١) انظر: [illegible]

(٢) [illegible]

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[illegible] ﴿وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ﴾ عطف ﴿وَلِيَرْضَوْهُ﴾ على ﴿وَلِتَصْغَىٰ﴾ [illegible]

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[illegible] ﴿وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ﴾ [illegible]

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(١) انظر: [illegible]

(٢) انظر: [illegible]

(٣) انظر: المصدر السابق [illegible]

(٤) انظر: المصدر السابق.

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﴿[illegible]﴾ [illegible]

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﴿[illegible]﴾ [illegible]

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كما قال تعالى: ﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ﴾ [الصافات: ٧١].

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(١) انظر: [illegible]

(٢) انظر: [illegible]

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قال الله تعالى [illegible]

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﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾

[illegible]

﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ (١٢٠)﴾

[illegible]

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﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ﴾

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قوله ﴿وما لكم ألا تأكلوا مما ذكر اسم الله عليه وقد فصل لكم ما حرم عليكم﴾ (1) [illegible]

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قوله [illegible]

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٢ قوله [illegible]

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وقوله [illegible]

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٥- قوله: [illegible]

٦- قوله: [illegible]

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(١) انظر: [illegible]

(٢) انظر: المصدر السابق [illegible]

(٣) انظر: المصدر السابق [illegible]

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﴿وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ۝﴾

مناسبة الآية لما قبلها

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﴿يَا مَعْشَرَ الْجِنِّ﴾ [illegible]

﴿وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ۝﴾

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﴿ولا يؤذن لهم فيعتذرون﴾

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﴿ويل يومئذ للمكذبين [illegible]﴾

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﴿ويل يومئذ للمكذبين [illegible]﴾

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قوله ﴿إلا ما شاء الله﴾ [illegible]

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قوله ﴿إن ربك حكيم عليم﴾ [illegible]

[illegible]

قوله ﴿يا معشر الجن والإنس ألم يأتكم رسل منكم﴾ [illegible]

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قوله ﴿شهدنا على أنفسنا﴾ [illegible]

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[illegible] ﴿[illegible] على أنفسهم﴾

قوله ﴿وغرتهم الحياة الدنيا﴾ [illegible]

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[illegible] للنتائج التي [illegible] في الأمر إلى [illegible]
بالظفر [illegible]

٩٠- قوله: ﴿[illegible]﴾ [illegible]
[illegible] على [illegible]

قوله: ﴿[illegible]﴾ [illegible] في [illegible]

قوله: ﴿[illegible]﴾ [illegible]
[illegible] في [illegible]
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١- [illegible] في [illegible]
٢- [illegible] في [illegible]
٣- [illegible]
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غريب الكلمات

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## تفسير الآيات

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قوله ﴿ولقد أرسلنا رسلاً من قبلك منهم من قصصنا عليك﴾

[illegible]

قوله ﴿وما كان لرسول أن يأتي بآية إلا بإذن الله﴾ [illegible]

قوله ﴿وخسر هنالك المبطلون﴾ [illegible]

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٣- قوله: ﴿[illegible]﴾ [illegible]

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٤- قوله: ﴿[illegible]﴾ [illegible]

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﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾﴾

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ﴾

[illegible]

﴿لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ﴾

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﴿فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

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مناسبة الآية لما قبلها

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قوله [illegible]

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قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

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قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

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ينظر: التفسير [illegible]

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غريب الكلمات:

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[illegible] قوله تعالى: ﴿ذلك مبلغهم من العلم﴾

﴿ذلك﴾ [illegible]

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﴿قل أرأيتم شركاءكم الذين تدعون من دون الله أروني ماذا خلقوا من الأرض أم لهم شرك في السماوات أم آتيناهم كتابا فهم على بينت منه بل إن يعد الظالمون بعضهم بعضا إلا غرورا ⓞ﴾

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﴿قل أرأيتم شركاءكم الذين تدعون من دون الله﴾

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﴿أروني ماذا خلقوا من الأرض﴾

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﴿أم لهم شرك في السماوات أم آتيناهم كتابا فهم على بينت منه﴾

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## الفوائد الصحية والنظافة

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﴿ولا تقربوا الفواحش ما ظهر منها وما بطن﴾

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﴿ولا تقتلوا النفس التي حرم الله إلا بالحق﴾

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كي لا تقتل النفس التي حرم الله [illegible]

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عن عبد الله بن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: «لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأني رسول الله إلا بإحدى ثلاث: النفس بالنفس، والثيب الزاني، والمفارق لدينه التارك للجماعة»(١).

عن عبد الله بن عمرو رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «من قتل معاهدًا لم يرح رائحة الجنة، وإن ريحها توجد من مسيرة أربعين عامًا»(٢).

عن عرفجة [illegible] رضي الله عنه [illegible] النبي صلى الله عليه وسلم قال: «من أتاكم وأمركم جميع على رجل واحد، يريد أن يشق عصاكم، أو يفرق جماعتكم فاقتلوه»(٣).

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﴿غفرانك ربنا وإليك المصير﴾

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﴿لا يكلف الله نفسا إلا وسعها﴾

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﴿لا يكلف الله نفسا إلا وسعها﴾

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﴿ربنا لا تؤاخذنا إن نسينا أو أخطأنا﴾

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﴿وبعهد الله أوفوا﴾

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﴿ذلكم وصاكم به لعلكم تذكرون﴾

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## الفوائد التربوية

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﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾﴾

### المعنى الإجمالي

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﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ﴾

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﴿هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك﴾

أي: هل ينتظرون [illegible] إلا أن تأتيهم الملائكة [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] في [illegible] [illegible] [illegible] [illegible] طلوع الشمس من مغربها [1]

﴿يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا﴾

أي: إذا طلعت الشمس من مغربها [illegible] [illegible] [illegible] لم يكن [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «لا تقوم الساعة حتى تطلع الشمس من مغربها فإذا طلعت ورآها الناس [illegible] [illegible] فذلك حين لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا» [2]

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## الفوائد التربوية

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قوله: ﴿وَكَانُوا شِيَعًا﴾ [illegible]

٣- قوله ﴿إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ﴾ [illegible] إلى الله لا إلى الرسول صلى الله عليه [illegible] صلى الله عليه وسلم.

٤- قوله ﴿ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾ [illegible]

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[illegible] ﴿قل إنني هداني ربي إلى صراط مستقيم دينا قيما ملة إبراهيم حنيفا﴾

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﴿ ويطاف عليهم بآنية من فضة وأكواب كانت قواريرا ⑮ ﴾

﴿ ويطاف عليهم [illegible] ﴾

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### ﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ﴾

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### ﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ﴾

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### ﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ﴾

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